

BLUE GRASS BLADE

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DEVOTED TO THE PROPAGANDA OF FREEDOM OF THOUGHT



ARTHUR EWALD.

Brilliant Young Freethinker and Poet.

Where there's a will there's a way

ARTHUR EWALD

Pushing, persistent, pressing perseverance is always bound to win.

Constant, cheerful, climbing courage affords the stimuli.

Few in this world, even today, with all our boasted achievements, can approach their own ideals, and fewer still have striven to attain them.

In the successful accomplishments of the subject of this sketch men and women may find a grand and glorious incentive to go out and win, to do something, to be something among all mankind.

Arthur Ewald, of Cincinnati, is one of the heroic few, and the Blade is not the first to take notice of his success. His achievements have been made the subject of editorial comment by the Cincinnati Post. He was born in Cincinnati, educated in the public schools in Cincinnati, grew to manhood in Cincinnati. He is now but twenty-four years of age and the future is open before him like a book with pages wide open. Above all he is in the fullest sense a Freethinker.

Some time ago he casually dropped into the office of Dr. Bradford, in the Bell Block, a Blade subscriber, and was there shown a copy of Dr. J. B. Wilson's poems. After a brief review the young man unhesitatingly declared that he could do as well or better. It was on a Saturday afternoon. Dr. Bradford told him that if he could write a poem as good as any of those before him, he (Dr. Bradford) would buy the poem from him. Sunday was spent upon its production, and Monday morning the poem was handed to Dr. Bradford. It is a meritorious production and the Blade secured the original copy for publication. It will speak for itself.

But what has Arthur Ewald done that he should be deserving of notice in a public way? For answer we publish the following editorial which appeared in the Cincinnati Post as showing his work of merit. Few young men have ever drawn such marked attention. The Post said:

Arthur Ewald's 92 Per Cent.

"The world hates a whiner.

"It doffs its hat to the fellow who shows pluck and clean grit, who doesn't wait for a boos', but boosts himself.

"It will be especially interested in Arthur Ewald, who wants to be a lawyer. He worked faithfully for a railroad company and then in a life insurance office. In the evening he studied law in the Y. M. C. A. School. In all he did he put in his best licks.

"One day he ran against the rule of the Supreme Court, that only candidates having a high-school education can take the Ohio bar examination.

"He did not have a high-school education.

"Pretty tough, wasn't it?

"He went at Latin, geometry, algebra, civics and all the rest like a starved horse reaches for oats. He applied the gad to him self unmercifully. He had to work for a living and he had to make up for lost time. His lamp burned late.

"In every young man's life there comes at least one crisis. Some take the easy road. A few go up. Arthur Ewald was with the minority, spurred on by ambition.

"The other day he appeared before a Supreme Court Commission appointed to examine him on high-school subjects.

"He was put through his paces. The questions came to him like bullets from a rapid-fire gun, and he was ready with the answers.

"His standing was 92 per cent.

"The commission 'UNHESITATINGLY'—and the quoted word was used by the examiners—recommended that Arthur Ewald be admitted to the Ohio Bar examination.

"Some day, perhaps, there will be a Judge Arthur Ewald, wise, honest and able.

"For it is in the book of destiny that those who are willing to work, who put grit into their efforts, occupy the high places. They succeed because they deserve to succeed."

Arthur Ewald is now a practicing lawyer and is rapidly rising in his profession, and the foregoing ought to be read and taken to heart by every young man and woman into whose hands it may ultimately come.

That he is a Freethinker may be gathered from his poetical effusion, but we have something even more marked to claim him as such. Being asked by Dr. Bradford to give him a key to the poem, young Ewald sat down at a typewriter and instantly prepared the following in explanation of the thoughts sought to be portrayed therein. No better encomium is needed, and we trust that the example here given may be profitable to other young men and women who are ambitious enough to improve their conditions in life. His key follows:

A Key to "The Twins."

To the appreciation of any poem it is of first necessity that the reader understand the central thought around which it is written; the key, as it were, to its interpretation. Without this it may be possible, indeed, to comprehend every word, every phrase and every sentence of a poem, and yet be in darkness as to that poem's significance to its author, and through him to others, which significance, being the life principle of its birth, is its only excuse for now living and having currency amongst the reading public.

The basis upon which "The Twins" was written is the accepted process of evolution.

When, in the process of evolution, there came the dawn of reason, after long ages of merely animal existence; when that light of reason first dawned for man, and he had by the power of mind conquered in the merely animal struggle, and was "half supreme," then it was that error instituted her deceptions; for man, only half supreme in the struggle of nature, did not comprehend the scientific laws of "sickness, fire and flood," but those mysterious natural laws, in "sorrow," their subjective effect, still overwhelmed man; and in the twilight glow of his new-found reason, error distorted the esoteric laws of nature and there set her stamp. So grew up error's myths of deity and gods and other mystic lore; and then, too, Virtue and Sin had their birth, twin progeny of Error, which still maintain their baneful influence over man, creating dissension and sorrow.

The poem is printed on Page 3 of this issue.

THE TWINS

(By Arthur Ewald.)

When Pain and Death first spread 'mongst
men

Their miasmatic woe,
In man's first dawning epoch, when
He first began to know;
Succeeding ages long of night,
Where grim fortuity,
Still wounding, offered him no light
To know of misery;
In that same day when reason dawned,
And primal man could see,
Then Error sealed her hideous bond,
That still binds you and me.

First Nature, blind compelling force—
Nor Will nor Destiny—
Evolved from one primordial source
Her struggling progeny.
Chaos had known in lawless night
No strife so sinister,
And shook to see "the law of might,"
And blood administer;
Where Nature had built up her realm,
Insensate mistress blind!
And still, for sensate things, the helm
Set careless Chance to mind.

Lo, man at length as one more fit
Such struggle to survive,
Long ages flown, a lamp new lit
Within his brain, doth strive
And conquer o'er the might of blood;
And man is half supreme;
Yet sickness, sorrow, fire and flood
O'erwhelm, a nightlier stream.
For yet man's new-found, flickering lamp,
Is but a twilight glow,
Where Error sets her vague, weird stamp
On what no eye may know.

Thus Error sealed her hideous bond,
That still binds you and me;
And there in semi-darkness spawned
Her myths of deity
And gods and wondrous mystic lore;
But worse, aye tenfold worse,
This child, this monstrous child, she bore,
To be man's latter curse,
And called her Virtue—mockery foul!—
Man's last dissenting cause—
And decked her in a desperate cowl,
And made her damning laws!

Nor Virtue was conceived alone,
But Error bore a twin,
Whose heart was warm as Virtue's, stone,

And Error called her Sin;
Now Virtue, throned in high estate,
She hailed a beauteous child,
While Sin, consigned to hideous fate,
Was cursed and oft' reviled!
And so the sanguine struggle grew,
And in man's throbbing heart,
Blind Nature placed a sorrow new,
And sunk a poisoned dart.

Now some successive ages roll,
And men oft' times descant
On Virtue's beauty and her Goal,
On Sin and Hell—strange cant!
How some are saved, how some are
damned;
Of vaulting Charity,
(That from a throne which she hath
shamed
Breeds rank disparity!)
Of condemnations, endless woe;
Of love, who knows not love,
Whose hearts connive to death her blow,
Who coos a sensate dove!

And some whose hearts do so incline
Live now as Virtue would,
Which others feign; and some resign
Them to another food.
And men see not that naught is sin,
Naught Virtue to be crowned;
That only joy is fit to win,
And all is hallowed ground;
That Virtue is no more than joy,
And Sin but grief and woe;
And harmony without alloy
The best that man can know!

So still the bitter strife goes on -
Twixt Virtue and twixt Sin;
While some proclaim a heavenly dawn,
That others would not win,
Who feel more strong the living call
Of mortal happiness,
And ask but this to be their all:
This strife is man's distress,
And leads him through a vale of tears,
That dampen all his joys,
Where still he plays 'midst trembling fears,
With Error's subtle toys.

. . .

Say priest, say layman, what is bad,
That brings no sorrow here?
That makes men throb with joy too glad
To ask a better sphere?

Freethought Sunday Meetings

Practical Suggestions Given by Secretary
E. M. Bliven, of Materialist Association—Her Splendid Address
Before Convention.

(By Eliza Mowry Bliven.)

Why do people go to church?

When they were little children their mothers took them there; they had on their prettiest clothes, heard music and singing; some liked that; others had to go and get used to it; thus it became a habit to go to meeting. The grown folks approved of their going and condemned them if they stayed away. Habits formed when young grow into the brain and become a part of us, especially when conscience is trained to heed, "You ought to."

As boys grow older they find so many pleasures outside, and it is so tiresome sitting still in church many of them drop out. They don't always drop into good company nor good habits, and their mothers feel that their downward course begun when they left church.

Girls are not allowed to go everywhere as boys do; and they want to go somewhere, so they generally find ways of enjoyment connected with going to church, and are soon given something to do in fairs, concerts, etc. which pleases them. The girls that drop out are quite apt to get into bad company and get talked against, so you see the good girls feel that church is the right place, etc. Of course, they learn to believe the preaching, praying and bible, because they hear it every Sunday and never hear the other side. So they become church members, and tie themselves to it for life, and teach it to their children. Does it make the women bad? No, indeed, it don't. Most of the noblest women in our land, those carrying on all the many philanthropic movements, the best mothers, the most capable teachers, are most all of them church members. But it was not the church superstitions that made them noble, philanthropic, or even intelligent. They have won their way up in spite of the church superstitions. Yet a part of the church teachings did guide and help them become the worthy, capable women they are. For many of the moral precepts in the bible are on the relations of man to man, for peace, justice, virtue, that make for good citizenship and mutual welfare of all in this life. Those moral laws are found in all great religions, and in the philosophy of the wise of all nations; they were wrought out by the experience and observation of the

good and evil in society and their real causes. They are not religion; they are not worship; they have no relation to belief in any god, nor to a future life; they are the moral laws between mankind for the best results in this life.

These are the collected wisdom of all ages and all nations. The "golden rule" is an example. Whatever of these the churches, schools, parents, books, and papers have taught have helped make our noble women and men. These should be taught in all schools, homes, newspapers and churches continually. All the bad people, their follies and crimes, are due to lack of such teaching; ignorance of the causes of evils; not enough cultivation of wise choices and philanthropic tendencies that controls from harming others. They had not enough good incentives to make good citizens of them.

If in all churches, all priests and preachers taught this kind of morality, ethics, good citizenship, thoroughly, in every service, showing the people by all sorts of good examples the difference between right and wrong choices, for the general welfare and individual welfare, health and happiness, and always practiced what they preached, why the churches would be the greatest blessing possible to mankind. The singing and the Sunday lessons for the children should be in the same line to promote happiness and wise choices.

But mark you, the minister preaches for his salary, and is very careful to not step on the corns of his rich scabby parishioners. So he avoids moral teaching, and preaches theology. What are the results. The men go to sleep, the women look at each other's new clothes; after meeting they talk gossip; and scarcely anybody can tell what the sermon was about. It did them no good, and prevented their learning what would have made them wiser and better. Is that all the harm that it does? No. Thousands of evils go creeping out and spreading all over our land, dwarfing, blighting what ought to be the fair fruitage of right Sunday meetings.

Our Puritan forefathers, and the Catholic forefathers as well, believed in the bible and its god, and they thought that thorough preaching of an awful eternal hell and a heaven for believers that repented and tried to please god, was necessary to make people afraid to do wrong, and was the best means to promote morality and good citizenship. But how did it work? Why, the good ones were afraid of hell,

and found it hard work to love the bible god, so they suffered from fears that they were not good enough, and denied themselves many a harmless happiness. The bad ones thought they were not very bad, god would forgive them at the eleventh hour, or the priest would forgive them for money, and they would risk enjoying life. So they did all the evils they chose, till some they had injured put them in jail, or disease contracted by their follies, stopped their evil course. They do so now. Crimes abound, follies abound, injustice abounds, diseases abound, everywhere, and these prove how inefficient is religion for keeping people from wrong-doing.

Throw aside the false incentives, teach the people the truths about no god, no future rewards nor punishments, no use to pray, but be sure at the same time that you teach them the real incentives to be good citizens, virtuous and healthy. What are the real incentives? What makes us Materialists do right, and want to help all others to become good citizens and happy? Think out our incentives and show folks they are more powerfully effective than any church incentive. We are interdependent. Harm others, we get harmed; benefit others, and they help us; we want their good opinion; we like to see them happy; their suffering makes us unhappy, etc., etc.

Do we need Sunday meetings? The people themselves, both the religious and irreligious, have chosen Sundays for rest days from labor. It is their holidays. How should they spend Sundays? In carousing, drunkenness, or any ways that injure health or others? Should they waste it in vices or follies? Or should they be led to spend it in ways that benefit themselves and others, and in harmless pleasures? Half of you will shout, "Give us harmless pleasures." Is that enough? Why don't you let children play all the time and never go to school? Oh, they have got to work by and by, and must be fitted for the duties of life. Do they learn all they need by sixteen years old, or are there so many troubles, wrongs, diseases, ignorance that the people are continually needing more teaching, or helps of some kind to guide or incite to wiser choices, how to avoid evils, what enjoyments will be harmless, what will promote development of their abilities? They have to work six days; they must have these helps on Sundays. Part of every Sunday should be devoted to teaching and learning and part to harmless pleasures; just as the healthy child is best developed

by part study, part work and part play.

Who shall teach the people? They must teach each other. No paid preachers who preach to especially please those who pay most. We must use our abilities to develop them. Now the preachers develop themselves, but the audience say nothing, think little, brain becomes dormant, bad foods, drinks and habits make it more dull; and many people have less knowledge at forty than at fourteen, except about their occupations and sensational news. But when everyone helps Sunday, each will choose some speciality and qualify to teach that. A good singer will teach a song. Musicians will take turns, each doing their best to please; one chooses to teach history, another some nature study, another how to keep healthy, another ethics, local improvements, reformatory movements, political address, concert, dialogue, discussion, some read the best article in some magazine, each child has his piece, a mimic makes you laugh; the subjects will be as varied as the tastes and occupations of the people. Don't you see every one will want to go to a meeting like that, and every one will go home full of new ideas. Somebody delivers or writes a splendid address somewhere. That must be printed. Any little society can buy a copy for 10 or 25 cents, and their best elocutionist delivers it. With such a variety of good things every Sunday, how fast the people's brain and intelligence will develop! Wrongs will be investigated and righted; evils will be checked; political corruptions and saloons will be abolished; priestcraft, prayers, and millionaires will be no more; the bible, like the mythology of the gods of Rome, will be only a story-book for anti-

quarian hunters.

Where will these wonderful beneficial Sunday meetings be held? Why, the churches, halls and school houses have all been built by the people; they belong to the people; and just as soon as the Materialists teach the people that there is no god and no future life, and what kind of meetings they need to make the most of this life, the people everywhere are going to abolish all the religious superstitions and ceremonies, and start the new kind of meetings in their churches, of course.

When our writers and Finance Committee get up the right leaflets for convincing the people, and especially the women, and our distributors get them read everywhere, and our secretaries enroll every one that becomes a Materialist, and every tenth member becomes a secretary searching for others. Materialism is going to grow because it is founded on facts, if they offer the people the kind of Sunday meetings they need. It won't grow without these right Sunday meetings.

Lectures? In all large places now, every winter, they have a course of lectures, week-day evenings. But when religion is banished, such lecture courses will be on Sunday every winter, wherever there are enough people to afford it. In the summer have out-door excursions, picnics, concerts, etc., but somewhere every Sunday have a slice of the instructive and beneficial, too.

The Freethinkers have not tried to get up such a meeting. They will not become popular till they do. When the development of intelligence takes the place of the senseless, foolish, heathenish worship of that imaginary almighty god, then there

will be no need of separating the church and State, for every church will become the grown-ups' public schoolhouse, to teach them good citizenship, and whatever will promote wisdom and the general welfare. Those school houses for grown-ups must not be taxed, you know.

There should be an ever open question box where all people can drop in their questions and troubles and sufferings for solution; and every kind of question that puzzles people to decide which course is best and right should be answered or discussed. Public discussions of such questions is the best school-master the people can have. When their idol god is buried, when all their greedy tyrannical superstitions and preachers are given up, then the people will begin to see their responsibility to serve the state, and make the state or government the benefactor of the people, the promoters of "general welfare," the ruler and servant of all. Then all political questions will be discussed in the churches and on Sunday. There will be no Catholics, Protestants, Jews, Liberals and Orthodox hammering away at each other, bitter enemies, praying that their god will punish or convert all those wicked people who refuse to serve him in their ways.

In the "good time coming" there will be no servants of god, in any church, but all shall become the servants of the state. Help us make Materialists of all the people and hasten this "good time coming," when every church will belong to the state and be its school houses to make good citizens, intelligent and wise enough to be just, moral and self-controlled from follies, diseases and belief in any god or future life.

Materialist Association Convention

Completed Report of Proceedings—The Officers Elect—Plan of Organization and Propaganda—Closed in a Blaze of Glory.

In the presentation of the report of the Materialist Convention at Canal Dover, the Blade, in its last issue, carried its account of the doings of that convention to the end of the Secretary's report, as read by Mrs. Eliza Mowry Bliven. Taking up the thread where it had been left off for want of space, the continued report is as follows:

Upon motion the report was adopted and referred to the several committees with instructions to report thereon at 2 o'clock.

Following were the committees:

Credentials—William H. Cox, Marietta,

Ohio; A. C. Narragon, Canal Dover, Ohio.

Finance—J. O. Cramer, Bucyrus, Ohio; Dr. T. J. Bowles, Muncie, Ind.; Helen M. Lucas, Marietta, Ohio.

Press and Literature—Parker H. Sercombe, Chicago, Ill.; John R. Charlesworth, Lexington, Ky.

Sunday Meetings—Eliza M. Bliven, Brooklyn, Conn.; Helen M. Lucas, Marietta, Ohio; Cora M. Kall, Dennison, Ohio; Lou Lawrence, Barnesville, Ohio.

Organization and Propaganda—Eliza M. Bliven, John R. Charlesworth, Otto Weinstein, Dr. T. J. Bowles, Parker H. Sercombe, Dr. J. B. Wilson, Lou Lawrence, George O. Roberts.

Field Secretaries Confirmed.

Upon motion, after some discussion, the convention ratified and confirmed the action of the secretary in her appointment of field

secretaries, accepting said secretaries as such, and continuing them. Authority was also conferred upon the General Secretary to name and appoint other and additional field secretaries, in accordance with the plan she had adopted.

Short Talks.

The convention was now converted into a forum of general debate, upon the objects of the Association, its capabilities for effective work, if judiciously managed, in which all present took prominent part, and this continued until the hour of adjournment, when a recess was taken for lunch.

AFTERNOON SESSION.

The chairman called the convention again to order just before 2:30 p. m. This delay was occasioned by the work of the several committees which could not be completed in time to open sooner.

BLUE GRASS BLADE

Reports of committees were now presented. Several discussions took place on the floor of the convention concerning some of the reports, but with slight additions and amendments, all of which were eminently satisfactory, they were adopted. The reports were as follows:

REPORTS OF COMMITTEES.

Organization and Propaganda.

This organization shall be known as the Materialist Association.

Its officers shall consist of a president, a vice president, a secretary and treasurer, to be elected by the members, said officers to constitute a board of directors.

The purpose of this Association shall be to propagate the truths of Materialism by the means of public meetings, lectures, discussions, and the distribution of literature.

All persons who do not believe in the existence of a god and a future life, shall be eligible to membership in this association by making application to any of the secretaries therefor in writing.

For propaganda work the field secretaries are maintained and accepted as such by the association.

There shall be no membership dues.

No salary shall be paid to any officers, but the Association shall from time to time provide and pay the necessary working expenses of any of its officers, the same to be paid only upon the approval of the board of directors elected.

The funds of the Association shall be raised by voluntary contribution.

The conventions of the Association shall be held at such times and in such places as the board of directors shall decide.

Any member securing one hundred additional members to this Association shall be designated a lecturer for the Association.

Adopted.

On Credentials.

The report of this committee showed that 32 were in attendance upon the morning session, 59 in the afternoon and over 200 at night. With 13 new members added the total roster was brought up to 357.

Adopted.

Sunday Meetings.

The Committee on Sunday Meetings recommended that wherever there are several members, Sunday meetings should be started, avoiding all religious beliefs, ceremonies and religious mental attitudes, but introducing whatever will make the meetings interesting and beneficial.

Adopted.

On Finances.

The Finance Committee recommended that to defray the expenses of the Materialist Association, the secretary should mail a request for donations to those members who were known to be financially able to contribute money, and should send a circular to each member who contributes

\$1 or more notifying them that they had become members of the Finance Committee.

Adopted.

Lectures and Funerals.

Upon the request of this committee, supported by the convention, John R. Charlesworth consented to undertake the management of the Bureau for lectures, public meetings, and funerals, which was approved.

Press Writers, Etc.

Instead of enrolling symposium writers we will list as our "Press Writers" all of our members who write either symposium articles, articles on Materialist subjects or articles on any other subject, and succeed in getting them printed in any kind of publication anywhere.

With the adoption of the report of the Committee on Organization and Propaganda, the Association became a duly constituted body. Its principles were announced in a collective manner to the world and it called for the election of the necessary officers to properly carry on its work.

The chairman stated that under the constitution now adopted the election of officers would be the next thing in order. Nominations were called for and the following were the unanimous choice of the convention:

President—Otto Wettstein, La Grange, Ill.

Vice President—Helen M. Lucas, Marietta, Ohio.

Secretary and Treasurer—Eliza Mowry Bliven, Brooklyn, Conn.

By motion, duly carried, the office of secretary and treasurer were merged for the sake of convenience.

This terminated the practical detail work of the convention. No other point was named or suggested for the holding of the next convention, as by the constitution it is left entirely to the Board of Directors, who are empowered to name and designate both time and locality. These officers will call such conventions at such points as may be most convenient and suited to the exigencies of the moment.

The chairman now stated that the work of the convention was over and as Otto Wettstein had been elected its principal and presiding officer, suggested that this famous and noteworthy advocate of Materialism should take the gavel and preside over the further deliberations. By request the present chairman continued to preside.

Now came the educative work of the convention. These consisted of a number of addresses. Owing to some accident, Bruce T. Calvert was unable to be present, and the convention was reluctantly compelled to forego the pleasure of his announced address upon "Rational Dietary." But there were enough present to make up for this disappointment.

Secretary Bliven next occupied the stage

and delivered a splendid and stirring address on "Sunday Meetings." It was well received. Her hits upon the orthodox customs and happy illustrations captivated her hearers and she was liberally applauded for her effort. The different suggestions she offered furnished food for thought to those in attendance and if they can be put into practical working order the church meeting will soon be supplanted. Her address was good and is given elsewhere.

PRESIDENT WETTSTEIN'S ADDRESS.

The next item on the program was the one philosophical and scientific feature of the entire gathering. It was an address, "The Ax to the Root, or a God Impossible in Nature," by President Otto Wettstein. It was a splendid effort; a magnificent compilation of facts and figures; an array of scientific data, supported by quotations from the master minds of the day, which rendered it a feast of thought and intelligence. It was, above all, the Mene, mene, tekel upharsin, of deistic belief and worship. This essay is a real gem in construction and thought expression. It won the unstinted praise and admiration of all who were fortunate enough to hear it. As it is too long to be given in this report, President Wettstein's splendid effort will appear in a subsequent number of the Blade.

Reminiscent Talks.

As there was still some time left before the hour set for adjournment, the convention indulged in reminiscent talks of other days when Freethinkers were wont to gather on other and similar occasions. Mr. Charlesworth, being called upon for a descriptive talk of his experiences in the lecture field, he responded by relating some of the hardships and inconveniences Free-thought lecturers had to encounter in the old days. Following this the convention again took a recess.

CLOSING SESSION.

At 7:30 p. m. the convention again met. This time the Opera House was liberally filled and a splendid audience had gathered. Two intellectual giants were to address them. Two men, high in the ranks of intellectual thought, were to instruct them. These constituted the principal attractions of the entire gatherings of the two conventions assembled here. One of these was Parker H. Sercombe, philosopher, thinker, orator, writer and editor of the Tomorrow Magazine; and Dr. J. B. Wilson, brilliant, strong, eloquent, instructive and captivating. With such an attraction it was no wonder the Opera House was filled.

Parker H. Sercombe first delivered his address on "Health and Longevity," and Dr. Wilson followed with his talk on the "Reign of King Humbug."

The address of Mr. Sercombe was unique and in many instances almost startling. Physical facts of the material universe, the productions of that inherent law of devel-

opment, that inert force that struggles along to destiny through natural law, the various stages of development, the ultimate sought after—human happiness—were all portrayed in such vivid word pictures, mental paintings, that his hearers were both delighted and charged into an acceptance of his views. He is an orator. Not eloquent, perhaps, but certainly ornate. His splendid vigor, glowing face and kindly smile; his whole-heartedness, genuine sympathy, liberality of mind and thought and action, presented a charming and entrancing combination scarce found in man or woman. One thing, he was talking, for a part of the time, above his hearers. It was a subject about which they understood little, knew less. His illustrations were apt and used to drive home, deep into the mind, the points he insisted should be taken and understood. Personally, the Blade is delighted at the opportunity to have met in such a way and to have heard this great philosopher, and to express regret that his speech cannot be given to Blade readers for the reason that it was not given from manuscript.

The Final Address.

What can be said of the splendid and brilliant effort of Dr. J. B. Wilson? It is unnecessary to say aught to Blade readers concerning him, for his capabilities are too well known. The Reign of King Humbug. And many humbugs were held up, dissected, exposed and remedies offered. The government, national and municipal; law and lawyers, doctors and the material medica, economic systems, political parties, priests and preachers, gods and devils, hells and heavens, church and creed, all were held up in their true colors, and the humbuggery exposed to public view. The peculiar charm of his voice, his splendid delivery, his eloquent passages, his biting sarcasm—when needed—and above all, his stirring appeals to the reason of men, came as a fitting close to such a splendid convention of liberal men and women. Round after round of applause greeted his sallies of wit, of humor, and profound reasoning. The audience did not tire. They seemed disappointed when his address came to an abrupt end, because of the necessity of having to catch a traction car for Dennison that night. As he gave and closed his peroration a storm of applause broke from the audience which expressed satisfaction with what had been said.

Mr. Charlesworth, who was still in the chair, offered a few remarks and declared the convention finally adjourned. Dr. Wilson's address has already appeared in the Blade.

Before closing this report the Blade wishes to say that the editorial columns will, upon our return home, have something to say concerning the convention and its work. The Blade does not hesitate to say

here, however, that the thanks and praise of every Freethinker in the nation are due to Eliza Mowry Bliven for her heroism, courage and perseverance in the formation, building up, and growing organization of the Materialist Association.

The praise and thanks of every advocate and believer in or of Freethought principles, are due to those noble men and women who came to the convention, giving of their means, their time and talents to the work of building it up.

Calls have been made upon the Editor to lecture at other points, and before his return home he will have lectured at Marietta, Ohio, whither a number of the speakers and workers for the Association went; also at McConnelsville, Ohio, where steps are to be taken to further the interest of our cause. Mention of these visits, the lectures, the work done, and those assisting, will be given elsewhere.

While the audiences attending the public meeting were very large, not all were Materialists. Among those who did attend and whose names could be obtained, but which does not include them all, or constitute a full and complete list, were the following: John R. Charlesworth, George O. Roberts, Otto Wettstein, Parker Sercombe, Samuel Toomey, Dr. T. J. Bowles, Dr. C. N. Bradford, Dr. W. P. Murray, Dr. C. N. Van Sicle, Mrs. Helen M. Lucas, Miss Lou Lawrence, Mrs. Eliza Mowry Bliven, Mrs. Cora Kall, Mrs. Eliza Lawrence, Walter Hardesty, Jesse White, A. C. Narragon, C. Betcher, A. M. Stowe, William H. Cox, R. P. Hickock, J. W. White, John A. Kothe, Abner Dickson, Peter Bimeler, E. M. Lowe, J. E. Johnson, John Hirt, Cyrenus Brick, C. C. Smith, A. C. Nixon, J. R. Lawrence, J. C. Cramer, J. T. Mason, W. J. Hostettler, John Harris, D. J. Schilling, Heber Kall, Joseph Mason, Thomas F. Geltz, Harry Eckfield, George Van Ness, J. D. Hunt.

Telegram Received.

San Francisco, Sept. 8.

The comrades of San Francisco are with you in the noble work in the battle for intellectual freedom of thought and speech.

J. FRANTZ.

WHAT A RATIONALIST WOULD DO.

(By Harriet M. Closz.)

If I were sitting on a throne, with power to rule the race
As we are taught that Jesus does—in some far distant place,
I would not stand aloof and say—"Believe and be baptized!"
For only thus can heaven's joys by you be realized..

But I would say to all the world—"I've made a great mistake
In teaching faith instead of works, the

future's peace to make!

I'd go to work with hand and brain, to right this Christian wrong,
And lift the heavy burdens off, which have been borne so long.

I'd help the poor, misguided race to brotherhood on earth,
And change the cries of agony to shouts of joyous mirth.

All fear of god, and selfishness, and hateful thoughts would flee,

If I but ruled the universe, and could the nations free.

If nature's laws were subject to my slightest wish and will,

I'd give an equal chance to all, and every cup would fill.

No favors could be granted to the man of high estate,

For he would not exist, but as the worker's helpful mate.

The lash upon the slave's bare back should fall no more in hate,

The system's mental victims should rebuild the mind's estate.

Defiled, subjected womanhood would be a thing unknown,

If I were god's begotten son, and occupied the throne.

The wholesale murderer's hand I'd stay, and war should thrive no more,

And nature's treasures thus destroyed, into the homes I'd pour.

So, I would fill the earth with joy and silence every groan..

If I were sitting up above on heaven's golden throne.

Grim famine in its ghastly garb, should not stalk round about,

To blanch the lips of children, and hush the merry shout.

The mothers of the race should bear their babes in peace and love,

Then there would be no need of me, enthroned in state above.

So I would leave my high abode, with human kind to dwell,

No more the songs of angels bright around god's throne would swell,

The heaven of tradition would then vanish from the sight,

And justice reign supreme, instead of ignorance and might.

AUNT ALLIE'S PROVERBS.

Fear is the demon that retards intellect.

Freethought is the roadway to all facts; to all truths.

BLUE GRASS BLADE.

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ALL SUBSCRIPTIONS to the Blade will be discontinued at the expiration of the term for which the subscription has been paid up in advance. The address slip on the paper will show subscribers the date of expiration of subscription. Back numbers, or numbers omitted will be sent, if asked for, upon renewal in case of discontinuance.

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SPREADING THE GOSPEL.

Home again!

An absence of ten days, during which we have sought by argument and presentation of fact, to spread the glad gospel of Freethought, the Editor finds himself back at his home and his desk once more.

The trip has been beneficial. I have met with and renewed old friendships. I have formed many new ones. The Canal Dover conventions seem to have ushered in a new era. From there I have visited other points in the Buckeye State, upon special invitation, and put on the harness once more. Utilizing such time as could be spared from the editorial room of the Blade without causing inconvenience, I have called at Marietta and McConnellsville, Ohio, lectured and talked, argued and debated, in behalf of our common cause. In a measure it brought back from memory's archives, thoughts of the past; memories of struggles and triumphs, glorious conquests and victories achieved over the cohorts of superstition.

From the Canal Dover convention, the Editor went to Marietta. Mrs. Eliza Mowry Bliven, Secretary of the Materialist Association; Parker H. Sercombe, editor of Tomorrow; and others, had accompanied Mrs. Helen M. Lucas to her hospitable home in Marietta, and my deep regret is that Mr. Sercombe had left for Chicago before I could reach Marietta. They had left one day in advance, whereas my stay in Canal Dover had to extend over one more day because of some pressing business matters.

Through the efforts of Mrs. Lucas and William H. Cox, arrangements had been made for me to give two lectures at Marietta, Wednesday and Thursday, September 9 and 10. The magnificent assembly room at the Court House had been secured for the lectures, and each time I was favored with excellent audiences. Leaving Canal Dover at 6 o'clock Wednesday morning, I started my journey southward to the valley of the Ohio river, where it intersects with the historic Muskingum. A somewhat slow journey, for the distance, brought me to Marietta at 10:40 a. m. and Mrs. Lucas, Mrs. Bliven, and Mr. Cox were found awaiting me at the depot. I was disappointed to learn that Sercombe had gone, as the trip had been made in a fond anticipation of an opportunity to meet with this ardent philosopher and indulge with him in a friendly discussion of the many social problems that confront us. But he was gone. Mrs. Lucas and Mrs. Bliven were here, however, and we had much to say, much to talk over, much to plan, for the welfare of the Association, following the action of the convention just closed.

While in Marietta I was the guest of Mrs. Lucas at her delightful and hospitable home. It was a happy occasion, a rare treat, that terminated too soon. Firm in her Freethought beliefs, or unbeliefs, she has abundant courage to express them, always with prudence and good judgment. In this manner she is accomplishing most wonderful and beneficial results for our common cause. Mrs. Lucas has a heart as large as herself; a heart that beats only for humanity; responsive to every unalloyed joy, depressed by another's woe. Every fiber of her being is permeated with a sunny optimism, strong enough, bright enough, and clear enough to dispel the shadows and dissipate the clouds of despair. There is no room for orthodoxy in her sunny heart and mind. She is as true and as devoted to the cause of Freethought as are the stars to their appointed courses. In her life there is no duty shirked, no opportunity lost, to do some kind act, some kind charity, to place joy and happiness in some heart. The Blade's editor is proud to have met with her, to have known her and to have enjoyed her splendid hospitality.

Some might ask what Mrs. Lucas has done and what she is doing now. In addition to her generous contributions to the cause of an active Freethought propaganda, she has established and is now maintaining a library at the Children's Home in Marietta. Her Paine celebrations every year have become one of the features in the public life of this beautiful Ohio city. She purchased and presented a set of the handsome Dresden edition of Ingersoll to the public library, but it was refused. Such is her philanthropy, her work for the uplifting of the race. It is good to have met with such a woman.

As for Mrs. Bliven but little more need be said. She wears well on acquaintance. Her sweetly splendid character grows upon one as we learn to know her. Courageous, true, intellectual, ambitious, she possesses the essential qualifications that must bring success. As the Secretary of the Materialist Association she is in her proper sphere. No

better selection could have been made. The two days spent with her at the home of Mrs. Lucas were pleasant, happy, and profitable. We need more women like her.

Just a few words about William H. Cox. He is a true diamond. The fire of Freethought flashes in his eyes. Neither is he afraid. He took upon his own shoulders the work of advertising and preparing for the meetings and lectures. Loyal to the core, fearless and brave, he is a man of whom the cause may feel justly proud. His duties as a letter-carrier in the service of Uncle Sam occupied much of his time, which prevented me seeing as much of him as I had wished. I owe much to Mr. Cox, and express my appreciation and gratitude for his magnanimous help upon this occasion.

Well, what about the lectures? They were eminently successful. The first lecture was well attended and a much larger crowd had gathered than had been expected by the most sanguine of our friends. Freethought has a hard struggle in Marietta. It is growing stronger in popular favor every day. The first lecture was upon the Freethought philosophy, as contrasted with the orthodox Christian faith. In it was offered a safe and certain guide for human conduct based upon human considerations alone. It was listened to with rapt attention, and the audience gave frequent manifestations of its appreciation. At its close a Mr. Miller, who assured us that he was a bible believer, undertook a criticism, minus an intelligent conception of the subject. He insisted upon doing all the talking and would not grant time for any answer. As a last resort Mrs. Lucas very calmly entered the arena, put one question to him, and the bible defender collapsed.

The next lecture was attended by an audience more than twice the size of the first. A Masonic dedication had interfered with both. It was a pity that these events had to conflict. It could not be helped, however, as both had settled upon the dates without any knowledge concerning the other. At this lecture we were favored with the presence of Rev. Mr. Coil, a Unitarian preacher, whom I knew in Cincinnati some years ago. J. C. Dinsmore, of St. Mary's, W. Va., a stalwart Freethinker, also attended this lecture and gave a liberal contribution for the pleasure he had experienced.

This lecture was a scientific discussion upon the question of a future life, an exposition of Materialism, in which facts were given as proving no individual conscious existence after death. The best part came at the end. Mr. G. B. H. Sanford, a young man of great earnestness, undertook to defend the Christian theory. He expressed a hearty agreement with much of what I had said, but took issue with some of the points suggested. He made an exceedingly favorable impression as being one anxious to learn and know the truth. It is gratifying to know that he has now started upon a closer investigation. The large audience, which had continually been increasing, appreciated the discussion, so gentlemanly in tone, which gave an opportunity for reply.

All the Freethinkers expressed complete satisfaction at

the result of the work done and are living in hope of a repetition at some future date. The invitation to "come back again," so universally expressed, was accepted for some future time, when an opportunity was offered for leaving the editorial desk.

In addition to those previously mentioned, I was delighted at having met with Miss Veda Napier, the charming companion of Mrs. Lucas; Mr. Frank Brennan, incomparable as a story-teller and entertainer; Mayor O. P. Hyde, Charles Rowland, Adam Lawrence, J. C. Callahan, Ed Guthrie, Mrs. William Mugrage, and many others, whose names were unable to remember. Mention must also be made of J. Martin Shawhan, known as the "infidel barber," and author of a book of Freethought poems, entitled "Unpolished Pebbles." President George O. Roberts, of the Buckeye Secular Union, came from Dennison to attend the first lecture, but was compelled to return home on the early train Thursday morning.

Before leaving Marietta, Mrs. Lucas took Mrs. Bliven and myself for a car ride through the city. It is the oldest settled city in the State of continuous settlement. Before Marietta was occupied, the Moravians had settled upon lands in the northern part of the State, but these settlements were abandoned. Marietta nestles in the beautiful valley formed by the conjunction of the Ohio and Muskingum rivers. It was here that Governor St. Clair, the first Governor of Ohio, took the oath of his office. On the opposite shore of the Ohio is the city of Williamstown, W. Va. Here are rocks of seismic origin, towering on the west side of the city and evidences are seen of considerable sedimentary deposits at an enormous height above the valleys of the two rivers. In the cemetery is a mound of unknown origin. It is connected, by secret, underground ways, with a series of raised squares and by the same means these squares were connected with the river. The general belief is that these were built by a race of people inhabiting this section even before the advent of the Indian, and were used as a means of defense, admitting of a safe flight from their enemies in case of necessity. The city authorities will not permit them to be excavated or explored, on the ground that once their secrets are made known all interest in them would disappear. The authorities may be right in their views, but who knows what information of scientific and historic value is being thus withheld?

Marietta is unfortunate in regard to her public library. Following his customary plan, Andrew Carnegie donated a large sum of money to the building and equipping of this library. He gave \$40,000. It is in the hands of the Presbyterian church, and the institution is not even honored with Carnegie's name. In spite of Mr. Carnegie's known purpose of refusing to establish any library under sectarian control, the Presbyterians have taken possession and conduct regular religious services within its walls. Ought not Mr. Carnegie to be informed of this fact? Would he sanction such a practice, were his attention directed to the matter?

According to natural law, the good must end sometime, as well as the bad. So did my visit to Marietta. It was the first, but it is not to be the last. In those two days I had learned to call Mrs. Lucas' house "Home," and it was. I was loth to leave but duty called and I had to depart therefrom. My first trip to Marietta will form a pleasant memory for many years to come. Friday afternoon Mrs. Lucas, Mrs. Bliven and Mr. Frank Brennan accompanied me to the depot and I was soon aboard the train bound for McConnelsville, Ohio, where two more lectures were spoken for.

Now came a beautiful journey along the valley of the Muskingham river. The calm and placid waters of this famous stream seemed to extend a standing invitation. It is made navigable by a system of locks and dams. Upon its bosom all sorts of craft are plying, but at this season the waters are low. My course now lay through winding valleys, making a serpentine trail. Now following close to the side of the river. Now stretches of meadows intervene, upon which the kine are lazily grazing. Peaceful and pastoral was the scene. Here is a vast cornfield, whose bronzed tassels gave the earth a carpeting as of gold. There a garden patch and again an orchard bearing ripe and luscious fruit. We wind on and on, until the sun begins to rapidly sink behind the western hills in a sea of molten gold, a spectral mist rises above the surface of the water, the train stops, and we are in McConnelsville.

More glories accrue to our cause at this point. Further triumphs with hosts of new-found friends greeted our efforts in this splendid little city. Who says our cause is incapable of growth? Given men and women and the opportunity and old orthodoxy will soon be at the bottom of the down grade. Our experience at McConnelsville proves the truth of this assertion. These were the first Freethought lectures ever given at this place, and a decidedly favorable impression has been created.

I shall give an account of my visit to McConnelsville in the next issue.

EDUCATION IN FRANCE.

In America Freethinkers are still insisting upon their rights, for a purely secular education in the common public school, while in France, where separation is now a fact, the Roman Catholic Church is struggling for the establishment of parochial schools, independent of the State schools, whereat their children "shall receive an education in accordance with Catholic ideals."

For the first time during centuries of intolerance and persistent superstition, the church is thrown upon the defensive. The Catholic church is the first one to feel the force of such a direct blow. Accustomed to having her own way, surfeited with the power to dictate, superstitious knees are now bent in servile supplication, and under the guise of an alleged willingness to suffer martyrdom for the sake of the church and its rights, concerning education, a great struggle is yet imminent in the French republic,

the result of which must bring increased strength to the government.

"Catholic schools for Catholics."

Such is the latest battle cry of the French clergy. In its wake must come a demand for Protestant schools for Protestants, and with even greater force there must follow a demand for secular schools for all. Now that the issue is raised and the battle actually started its effects will be felt by other nations, and knowing the spirit and temper of the French people as far as the church and education is concerned, the orthodox leaders will never be permitted to assume or to enjoy their former privileges.

In order to carry out their designs upon education the French clergy are organizing societies that are to be known as "Fathers of Families." There can be no doubt that the legislative expulsion of the religious teaching orders has placed the church in a sad delima, but its own cruelties, inconsistencies and unwarranted assumptions of authority have brought about the very conditions of which they so bitterly complain. These internal organizations are expected, however, to weld at least some of the laity into a compact mass in the church's interests, but the movement is being severely noticed by the government. Should the church, by any guise or pretense, make any serious attempt to nullify the provisions of the separation act, then it is reasonably certain that the government will be forced, for its own good, to resort to more repressive legislation with a view to compelling obedience to the law. Already a number of the French journals have discussed the movement and refer to it as a "hotbed of conspiracy against the lay school," while other French journals denounce it as a "seminary of rebellion against a democratic regime." One of the most radical of the French papers, the *Lanterne*, of Paris, stigmatizes these associations as efforts upon the part of the Catholic church to train many of the laymen that will "labor night and day to sap and undermine the system of government which we hold so dear."

Such expression as these clearly suggest that the French people are not to be trifled with. It means a sort of gentle hint to the church and its leaders that they must be willing to accept just whatever the people, through the channels of government, are willing to grant, and take nothing more. Every rebellious movement but widens the breach between the church and the people, and for the sake of posterity one might wish that the church would assume ever a more aggressive attitude, for in no other way can the final contretemps of absolute rejection of church and creed be brought about so well and so speedily.

One glance at the controversy now waging upon this momentous issue will show the true meaning of the church. They do not hesitate to assert that their expectation is, by such a movement, to re-entrench the church and weaken the state. One of the church advocates, Bishop Henry, of Grenoble, is quoted as saying:

"I intend to found an association of Fathers of Families in every parish of my diocese."

Further knowing that such action is in violation of the law and being asked what action he would take if the government should interfere with his plans, he continued:

"In view of the iniquities which are now rampant I am resolved not to yield. I may pay or refuse to pay the fines imposed upon me. I will even go to prison, if this is inevitable. I feel sure that things will be changed in France on the day when a bishop faces imprisonment in order to fight against the iniquitous laws which have been hatched in the brain of these wretched ministers."

This self-assumed martyrdom and intended violation of law can bode no good for the church. By this time the church should be able to realize that the day of her power has gone, sunk behind the western hills of civilization, never to rise again.

BIBLE TEXTS AND PROGRESS.

"Consider the lilies; they toil not, neither do they spin, and yet Solomon in all his glory was not arrayed like unto one of these."

Of all the teachings of the bible that make for pious indolence and laziness, there are none to compare with the above quotation. Did all men and women literally obey such an injunction, the world would come to a standstill, our commerce would be at an end, industry would die for lack of attention, and civilization would turn backwards.

This has been considered one of the gems, a rather choice item, from the alleged sermon on the mount. It has been used as a text for many an orthodox sermon. Declamations galore have been founded upon it, and it is usually pointed to as exemplifying the great love god entertains for man, and suggesting, by implication, that a watchful care will be maintained over us all were we only like the lillies.

One of the principal weaknesses against which Free-thinkers have to contend when in discussion with some orthodox believer, is that the believer not only does not know his bible, but questions some, or many, of the teachings it contains. The only way to obtain a correct idea of the teachings of the bible is to read the bible for yourself. Too many take for granted what is supposed to be in it without the slightest question or examination.

"Give to every man that asketh of thee."

And what a glorious time it would be for the beggars and tramps! Here is charity with a vengeance. Let it be unrestricted, unlimited and without restraint. Ask no questions. It is none of your business whether the charity be deserving or otherwise. All you have to do is to give when you are asked to, and your duty is done. For true charity, that is, the charity that is deserving and well performed, no voice should be raised against it, but for the kind of charity offered by an interpretation of the text quoted, we should hold nothing but contempt. Universally practiced it would speedily convert the race into an army of tramps and mendicants who would prefer begging alms to honest labor.

"Resist not evil."

Then we are to infer that evil is a good thing, and instead of striving to avoid either the commission or its infliction upon ourselves, we should really encourage it. The progress of the race has been effected through methods decidedly at variance with this text. Every possible evil that could afflict man has been stubbornly resisted throughout all the centuries, while a submission thereto would have meant eternal injustice and perpetual tyranny. Mankind has resisted both religious and political tyranny at the sword's point. This was flying in the face of the New Testament. Every civilizing force has operated in direct conflict therewith. Conformity to such a text would have retarded the race forever or until such time as the bible could be overthrown. It has been overthrown and by methods decidedly at variance with such a text. Our entire judicial system, the art of scientific government, both have been built up and are now maintained upon the doctrine of a stubborn and vigorous and systematic resistance of all evil. Call them anti-Christ if you will but the facts of history bear out the full truth of the matters herein discussed.

These are but few of the scriptural texts upon which the orthodox preachers lay so much stress. To a great extent they are presented as being mere figures of speech, to be taken by the people in a figurative and not in a literal sense. Once this kind of construction and interpretation is admitted towards bible teachings its value as a divine guide is destroyed.

Religious devotees are, in the most literal sense, but mere slaves of fashion. Had they been born in some other land they would have become worshippers of the Gold Bull as readily as they now worship the mythical Jewish Jehovah. Environment and heredity determine what the object of worship shall be.

Being asked what is our mission, what is our aim, our purpose, the Blade would simply reply that it is to overthrow, as rapidly as possible, all existing institutions that stand in the way of human progress and to bring the world to a recognition of the fact that humanity is greatest in all the conscious universe.

Many compliments have been sent us upon the splendid Ingersoll issue, and numerous orders have been sent in for extra copies. This is a pleasure, indeed, as indicating an appreciation of our effort in behalf of the cause of Freethought.

The Blade hastens to congratulate the Humanitarian Review upon the great improvement in its appearance and make-up. With proper support Brother Davis now has the means of engaging in a splendid propaganda. Get in behind him.

Cause and Cure of Intemperance

Teach the Scientific Fact That Alcohol Is
A Poison and the Race Will Be
Educated to Avoid It.

By Samuel Blodgett.)

What Franklin H. Heald has to say on the temperance question is worth considering. It is well to look at this matter from every viewpoint that can be imagined. I would like to correct some mistakes of statement that he has made, and give some of my own views a little airing.

We are both outside the fold and hunting the demon of intemperance on our own hook, but we do not agree. He states a truth in saying that "for half a century this question has been left to cranks, zealots and fanatics," and he could have truthfully added that they have done the cause of sobriety no real good. I will own to being a crank myself, but my crankiness is more consistent and logical, and not the least bit Christian.

The reason why the crusade against liquor has not been more successful is that it has been made on Christian lines, and in a partisan way. It is just as well to face the music that the drinking habit is peculiarly a Christian habit, one of the fruits of Christianity.

Good Mohammedans do not imbibe; their religion forbids but Jesus not only did not forbid but set the example. The record says he made wine to help along with a marriage debauch, and was in the habit of drinking so much that he got the name of being "a wine-bibber." Paul supplemented it by his advice to Timothy to "take a little wine for the stomach sake." The whole Christian cult has stuck to the idea continuously that alcoholics are useful and necessary in the human stomach. The foundation of the drinking of intoxicants is mental. There is no way to stop the drinking except by banishing the illusion.

Nearly all those we call liberal in Christian countries have continued Christian in this respect, and I am very sorry to have to include Mr. Heald among them; I have outgrown this nonsense.

There can be no cure but the educational one, the creating of a social consciousness in harmony with science, that alcohol is a poison, inimical to human health and life, in any quantity, and at all times. When living in North Dakota I was talking with a leading physician on this subject, and remarked that I had no faith in the value of intoxicants as a medicine, and the answer was, "It makes no difference what I

believe; I have to prescribe them if I am to live by my profession; if I did not the W. C. T. U. would be among the first to desert me." His wife was a member.

I make this statement that will perhaps be startling to some: There has never been a real prohibition party in the United States. No State has ever passed prohibition laws. Every one that is said to have done so has made provision for the legal sale of intoxicants for medicine and the sacrament.

The position among so-called prohibitionists is, "We want to fix it so we can get it" and so the other fellow cannot get too much." This is tyrannical meddling.

If alcohol is a good thing to use, the right of private judgment as to when to take it and how much, up to the point of becoming a dangerous nuisance is clear, and it is no wonder that the insult is resented and the provision evaded. If we act on the assumption that alcohol is a nuisance and believe it, we are on a solid and consistent foundation, and when a good majority take this view and make laws accordingly, they will be enforced; and when the point is reached that the great mass believe the doctrine, the children will be brought up in the faith, and the law will be superfluous. The treating habit is based on the idea that the thing offered is desirable; not at all on the thought that it is expensive, Mr. Heald to the contrary.

I am 77 years old, and liquor was cheap when I was young; but treating was common as long ago as I can remember. My father, years before I was thought of, lived in Boston, and I have heard him speak of the treating then as one of the most common of happenings.

In those good old times one could not begin to learn a trade without treating the crowd; if a preacher called at your house you were not supposed to treat him well unless you treated him with liquor, and if you had a child born you were supposed to bring forward the bottle for every caller for days afterward. Our friend's imagination is better than his information.

As for saloons, they are an evolution in methods of doing business. The selling of liquors, and the selling of drugs have become specialized; that is all. They were common in the Eastern cities before there was any licenses, and while liquors were cheap. They were there as many as 55 years ago, from my personal knowledge.

The modern temperance move was started in a secular way; they had their pledges

and it was educational. The preachers either ignored or opposed it. It made enormous strides from 1820 to 1850, and less drinking was done about the latter date, to the best of my knowledge and belief, than was done either before or since. In 1851 the Good Templers were organized, and the movement became Christianized, and thereby demoralized; that is the date of its decline in the hearts of men.

A Christian move the aim has been to tame the serpent, but to be sure to keep it alive. It does not tame. I invite all liberals to join in a killing crusade, believing the monster is worth more dead than tamed, even if we could tame it.

The cause of the increase in the drinking habit is very easy for me to see. Liquors are regarded as a luxury, and the increasing prosperity of the working people has caused them to indulge more in all kinds of luxuries. Because drinking is a good-fellowship luxury, this has taken the lead. An increase of drunkenness comes with a general increase in drinking. Drinking was as common when I was a little boy as now, and judging from my observation, there was fully as large a per cent of drunkards. The contrary idea is another slip in the writer's imagination.

What we need is to educate, educate, EDUCATE, into the knowledge that alcohol is a poison, and that it is never an advantage to use it internally.

DAVE'S LETTER

To His Dear Heavenly Father.

(Copyright applied for, 1908, by Franklin H. Heald.)

My dear Heavenly father—Does your Hasuse, I mean Jesus, eat 79 of his little brethren and sistern before he is born on each planet he is born on; and is that the reason he hates them and his father and mother and his own self also? Does he hate you? Was he really a Socialist? Pape says bees are the best Socialists and are not married or given in marriage because they art mostly neather mail or femall. Do Bees go to heaven the same as murderers? Will tAFT bee a Socialist if Bryan beets him, or will the Socialists beat Bryan?

I wish you wood tell me what it is that makes mars red. Why didnt you tell Moses so he cud of rote it in the bible? If you don't want to tell me, you mite tell Bob Burdett. If he new, he cudent keep it to his-self long. He tells everything ne nose, besides a good many things he aont no.

Joe says it is blasfemy for me to wonder who made you and says it is none of my business and if I dont look out I will bee a Louter and go to hell when I dye. I dont care whare I go when I am dead so I dont get to bee a dungkerrburro like the ones

that go naked in Canada, while I am alive. Are they trying to imitate your favorite David, when they dance naked? Why was Michael mad at David? Didn't she no that you wanted him to dance before you and the other wimmen without his ephod on? I shud think you wood of struck her dead.

When people get mad hear, they say, "go to Watts." Is that blasphemy? Joe says it is, and he says anybody that ridicules your plan of salvation thataway ought to be struck ded and go to Hell, and he says they will be if they dont look out. Papa says it is worse to say "go to Watts" than it is to say "go to Hell," but he dont think it is blasphemy.

Do you and Mary ever meat in heven? I mean Mary Christ, the one that had Jesus in the manger, where all the things were that we hav pictures of.

Wood you bee jelous and angry if I go to the beech next Sunday to fish and bathe? Joe thinks you wood bee. Why wood you? Dont you want peple to bathe in anything but blud? As ever,
DAVE.

Comes With Many Thanks.

CINCINNATI, OHIO.—Please to accept the writer's sincere gratitude for being able to be a subscriber to such a strong defender and exponent of the Free thought cause as your weekly magazine has become under the intelligent management of yourself, so ably assisted by your publisher, Mr. James E. Hughes, and your army of sensible correspondents. The pure, unbiased manner that you seem to have adopted in presenting the subject of Free thought to your numerous readers cannot surely be excepted to by any one less he be an ignorant bigot. While ridicule is really the only weapon that can be used in an argument against superstition when discussing with the ignorant, your valuable paper contains just enough of that element to show up the idiosyncrasies of superstition, and to whet the appetite so the articles founded on reason and practical common sense will be noticed. The various articles that you permit to be inserted in your paper show that you do not border on illiberality, but that you are willing that all sides and isms can be aired and that without any fear of harming the cause of Freethought. Hoping that you will be able to keep up the good work till your reward in the way of cash subscriptions will be substantial enough to feel assured that the wolf of want will not crawl across your hearthstone.—MORGAN WAMSLEY.

Subscribes for the Blade.

NEW YORK CITY.—Kindly send me the Blade for one year, also twenty-five copies of the issue for August 9, 1908, with bill for all, and I will remit promptly.—C. P. FARRELL.

The Blade's Correspondence

Became a Subscriber.

KANSAS CITY, MO.—For about three months I have bought your paper each week and am very well pleased with it. Now I wish to subscribe for myself, a sister and a friend. How much will it cost? It seems that you give reductions to new subscribers and the fact that I have had little else than great breavement and adversity the last few years or I would pay the full rates for all three. Having traveled the straight and narrow orthodox road, that is paved with superstition, pain and fear, I have of late years gradually dropped link after link of my fetters and replaced them with facts, truth and love, and have entered a pasture that knows no bounds and is limited only by my ability to see and hear and feel. All outdoors is my place of worship. Rigel, Vega, Arcturus and the Pleiades are my silent admired companions, as well as their numberless neighbors. The trees, flowers and birds speak nothing but joy, and nature has taken on a fresh loveliness since the smell and fear of burning sulphur has been blown away by truth and reason. This is a Jim Dandy world but what more people need is more "Blades" to cut down the thistles and tares of superstition and its multitudinous hosts of follies and fears so they may have an unobstructed view of our home.—ANDREW ROOD.

Takes Issue With D. W. Groh.

MODESTO, CAL.—In the Blade of August 2 our old friend and writer, D. W. Groh, again attempts to stop the onward march of Socialism by trying to make an argument out of the government censoring of speech and press. He writes well, but reasons wrong. Like many others, he tries to harmonize Socialism with Capitalism and because they won't amalgamate he repudiates Socialism. When we consider the great amount of information at hand, he exhibits an unpardonable misconception of the Socialist philosophy. For instance, he seems to think that government under Socialism would still consist of and be administered by the same powerful, oppressive and tyrannous aristocracy which now rules, and that Socialism would increase their power and wealth and decrease that of the common people. How ridiculous and unreasonable! If such were the case, would not every government be promoting Socialism instead of using every means, fair and foul to suppress it? Mr. Groh admits that

a government virtually consists of them that run it, and that they are "proverbially corrupt." Very well; now the question arises who is it that runs the governments? Is it not the allied capitalist interests and ancient humbug institutions? In short, the aristocracy of the world? And is it not to maintain, increase and perpetuate their power and privilege that they suppress certain kinds of speech and press? And is it not reasonable to believe that they would suppress anything beneficial to their own interests? Mr. Groh has made a wonderful new discovery in economics, and he should hasten to proclaim it to the powers that be. That for their own welfare they should cease persecuting the Socialists, because, forsooth, their propaganda is a benefit to this ruling class, and an injury to the "common" people.—LOUIS CALAIS.

Praise for Judge Ladd.

CADOTT, WIS.—Please send me twenty-five copies of the Blade of the issue of August 23d. Judge Ladd's article is the best I have read in many days.—FRANK ZIMMERMAN.

Buys School Books.

GRAND RAPIDS, WIS.—I enclose herewith money order for \$3.65 as payment for first three text-books need in course. I am anxious to get to work on them as soon as possible. Hoping enrollments are coming in satisfactorily, I am—GEORGE M. OTTO.

Wants Higher Education.

SKIDMORE, Tex.—The slip on my Blade shows that it is time for me to renew, so I send money order for \$1.50. Please change slip to 1909. I am looking for book on geology which gives the scientific account of the origin and development of our earth. Where can I buy such book and what would be price?—EMIL EIBBLATT.

Remember Him Quite Well.

RYAN, IOWA.—Inclosed find \$1.50 for another year's subscription to the Blade. Am glad the Blade columns are open for a little Socialism. Go it! Give us more of it. Now, Mr. John Charlesworth, do you remember the old Dutchman, Charles Hickethier?—MRS. L. HICKETHIER.

From an Old Worker.

MILTONVALE, KAN.—Please find inclosed \$1. Please send me the worth of it in Blue Grass Blades, and when the time expires stop or let me know of it. You had better send me a receipt for the time paid so that I may know you received the inclosed and I will appreciate it as a courtesy.—J. E. BURKHART.

Wants Ingersoll Issue.

WILBER, NEB.—Please send me for the enclosed amount two copies of Blue Grass Blade bearing date August 9, 1903. I did not receive that number—the Ingersoll number.—W. VILDA.

Wants to Re-Read Kidder.

ST. LOUIS, MO.—Can you mail me a recent copy of the Blade having Grier Kidder's famous roast of Socialism? If you cannot get this send me any small good pamphlet you publish.—R. L. HASSLER.

Buys the Text-Books.

EAGLE STATION, KY.—Enclosed find \$3 for copy of Tarr's Elementary Geology and Moulton's Introduction to Astronomy. I have Dog Fennel and Rome book. Both great.—H. J. SLOCUM.

MORE TRUTH THAN POETRY.

Only a Hop, Step and a Jump From Love of Gold to Love of God.

(By John F. Clarke.)

The triumvirate of balls, that usually designate the Jewish apostle of Mammon, were the real inspiration of the so-called Trinity. One ball represents the Patriarch of Finance, one the Son of God, and the last the Spirit of Mammon. Every pawn shop became a shrine to the needy. Here was where, in a pinch, the luxuries of good times could be transmuted into gold for the tiding over of the difficulty. Wistfulness and longing are so kin to worship that it was but a hop, step and a jump from love of gold to love of god.

As the love of gold was a tripartite affair, so was the emanating love of god split into a triune. Tradition stateth that three balls mean, in Mosaic Hebrew: "2 to 1 that one will not redeem the pledge." The trinity means that it is a 3 to 0 shot that the salvation paid for will not be delivered.

Many a son has been fleeced between two thieves, in a pawn shop, and many a sucker has been done by a pair of gossellers at the mourners' bench.

In a certain pawn shop one day, when business was at a standstill, the office boy

sat up the twelve apostles, in bronze, that had been put in material hock, and took down the three balls and bowled the sacred bronze over. The urchins of the neighborhood gathered and more copper flowed into the enterprising office boy's pocket than gold into the till of the operating guy.

He was the chance to suite the apostate apostles and coin cash, and Jews are closing the pawn shops and opening bowling alleys. You can't lose Jerusalem, not to omit Jericho.

Jericho, the walls of, blown down by a gust (or disgust) of Jehovah, in the guise of a ram's horn. The walls of Jericho were built of ramshackle under contract of a Tammany Cinchero. Some walls, so built in modern Gotham, have fallen under suspicion, which is a gentler zephyr than the breath of ram's horn.

Jonah was sent to ram's-horn the cliffs of the valley, and took to water instead of the woods; and the whale got him, because he didn't watch, and Jonah was tough rations for a whale, and after three days and three nights futile tustle the gastric juices of the whale went on strike and Jonah was chuckled out of the union, as a scab preacher. Missionaries should be built of Jonah material, and then the cannibals would have more respect for themselves than to try to assimilate them.

It is said that the late colored Bishop Wilberforce, who was captured when a boy and educated for home missionary business, was at a conference of churchmen once, and several guys had emphasized the point that a man should "cleave" (ambiguous) to his mother's religion, regardless. Bishop Wilberforce gave force to the adverse by saying: "The last I saw of my sainted mother the old lady was sitting with her bare back to an exotic tree, and hugely enjoying a piece of cold missionary." An exception was noted in his case, and this exception largely proves the rule.

Fearing to do one's own searchings for facts is evidence of demoralizing cowardice.

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